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versy, notwithstanding the increased weakness of his bodily constitution.

The agitation of his mind in this controversy exhausted his feeble and too sensitive frame. His whole composition partook so much of excessive sensibility as to render his entire life a continued series of maladies. Resignation and docility tempered his infirmities. He was placid in pain; but whenever he protracted his studies to an unusual hour, or when deeply engaged in profound discussion, a fainting fit was the consequence of his intellectual exertion. He would sometimes retire suddenly from such conversations, to avoid the danger of fainting. "In these moments" says Zimmerman, "it was his custom to neglect all study, to banish *thought* entirely from his mind." A physician asked him how he employed his time, if he did not think? "I retire," said Mendelssohn, "to the window of my chamber, and count the tiles upon the roof of my neighbour's house." He died of an apoplexy, January 4th, 1786.

Mendelssohn is described as having been particularly amiable in his

family, to whom he bequeathed property sufficient for preserving them from want. He had carried on for many years a retail trade, and had superintended a silk manufactory; yet he proved himself capable of combining the habits of a scholar with those of a man of business. His friends were accustomed to speak of him as eminently possessing the most valuable qualities of the understanding and the heart. Such were the wisdom and energy of his conversation that it was not uncommon to style him *the Socrates of Germany*; and without doubt, he is a memorable example of the force of talent and perseverance in removing some of the greatest obstacles to the improvement of the mind.

His friendships were not confined to his literary associates, nor his good offices to the community of the Jews. There were other individuals who sought his advice, who admired his abilities and character, and who behaved to him with a confidence, affection and hospitality, no less gratifying to his own feelings than honourable to theirs.

DETACHED ANECDOTES AND OBSERVATIONS.

CLIMAX OF BIGOTRY.

LORD Granville was said to have been "an accomplished scholar, and a distinguished orator and statesman" of the last century; yet Dr. Kippis, in the Addenda of Biog. Brit. Vol. 3d. gives the following account of his opinions. "He maintained that christianity is incorporated with civil government, as sand with lime, each of which by itself makes no mortar. When he imagined that the public interest might receive prejudice

by Christianity, he was against its being taught. He hoped, therefore, never to see our negroes in America become Christians, because he believed that this would render them less laborious slaves. On the same principle he was against any attempts to convert the American savages. In learning christianity, they would fall into the use of letters, and a skill in the arts being the consequence, they would become more formidable to the plantations. Pursuing a similar

train of reasoning, Lord Granville wished to God that the Pope might never turn Protestant, or the Italians cease to be Papists, for then we would sell them no fish. He was glad that the clergy sent abroad to our plantations were ignorant and immoral wretches, because they could have no influence over the inhabitants as better and wiser men would have; and who would use that influence for the purpose of inspiring the planters with a spirit of independence on their mother country. He was hostile to the scheme of sending Bishops to America; these, he thought, would labour to bring the several sects to one religion: whereas the security of that people's dependence on England he conceived to arise from their mutual divisions. He was an enemy, likewise, to the improvement of our colonies in learning. This he said would take off their youth from wholly attending to trade, fill them with speculative notions of government and liberty, and prevent the education of rich planters in England, where they contract a love to this kingdom, and when grown old, come back and settle, to the great increase of our wealth. Even at home he was against charity schools, and was not for having the *vulgar* taught to read, that they might think of nothing but the plough, and their other low avocations."

POWER OF THE JURY OVER THE JUDGE.

Henry the Fourth asked Judge Gascoigne what he would do, if, having seen Thomas kill John, a Jury would choose to find that William killed him? The Judge replied, I could only relieve William and intercede with you to pardon him.

[*Sir Richard Phillips on the Powers and Duties of Juries.*]

GENERAL MOREAU AND A QUAKER.

A young man travelling through

Germany in the year 1795, had to pass near to the positions of the armies, which at that period distracted that country. He was taken prisoner by the French, and carried to General Moreau, who entered into a conversation on war, and the disapprobation expressed by the society of Quakers against it. The General immediately liberated the young man, terminating the conference with these words, "I also am a friend to peace, and only engage in war to procure peace. We pursue the same end by different means. You shall have full protection from me."

LIBERTY OF THE PRESS.

No minister of England has ever been more virulently attacked, than the great Earl of Chatham, nor did the political publications of his time spare the person of his master, King George II.; yet, on being urged to prosecute the libellers, this great man answered only with a smile, that the press was like the air, "a chartered libertine."

CONVERSION OF THE JEWS.

Some weeks ago a gentleman being present where a collection had been made by a certain congregation for the conversion of the Jews, and the sum amounting to little more than three pounds, he exclaimed, that so small a sum would scarcely pay for the dinners and coach-hire of the preacher till he could have another opportunity of preaching! He also said, he could not but think there was a degree of presumption in the man attempting to do what Jesus Christ himself, with all his miracles, could not perform, viz convert the Jews of his day to Christianity!

EPITAPH ON A CHURCH-YARD.

I have seen many epitaphs in a church yard, but I have not yet met with an epitaph on a church-yard; and perhaps the following couplets will serve for one:

The good, and great, and wise, lie here;
 So ~~LIES~~ are circled every where:
 There, through the walks of life abound,
 And ~~here~~ encumber all the ground.

T.

GREAT MAN.

A lady, about to hire a servant, said to him, "I am willing to take you, but you ask for higher wages than I usually give, and I can see no reason for giving more to you than to the last in place." "Madam" replied the great man, "I am very sensible that I ask for higher wages than my predecessor; but I hope you will consider *my stature*." A servant presented himself before another lady, with the very best testimonials of character in every respect, and was surprised to find that after having read them over with great attention, she returned them without a word of approbation. "I hope," said he, "Madam, you have no doubt of the truth of these signatures." "Not in the least: I never saw better recommendations; I have a perfect reliance upon their truth; and I know several of the ladies and gentlemen who have given them; but—but—(with a blush rising on her cheek, and hesitating in her candour,) but to tell you the truth, and not to give you pain on that account, you are *too small*." I am inclined to think that in all the relations of civil life, and particularly in all professions, as well as in that in which big Sam attained to such distinguished eminence in the service of the Prince Regent, the superiority in bodily size and stature gives an evident advantage, where there may be an equality in other particulars; and in many situations where a little man will be called pert, petulant, uppish and pragmatical, one six inches or a foot taller will not be encountered with the like animadversions, although he may be in reality equally, if

not better entitled to them. I know that a consciousness, or fear of being *looked down upon*, and undervalued, may, and often does operate as a stimulus to ambition, and excitement to excel; but this, notwithstanding, is an additional proof of the general observation, even by its numerous exceptions; and until fortune or fame be thoroughly established, the first impressions, through all the circumstances of life, will operate unfavourably to the *under-sized*, who will in general be under-rated, unless they have ambition and ability to conquer, as it were, the respect and admiration of the multitude. Many of the conquerors of the world have done all their mighty deeds with diminutive persons; and with first-rate abilities which surmount all difficulties, *they* appear to have suffered no disadvantage; but it is to the *general* truth of the observation I adhere. Certainly, were any magician to take the opportunity of calling up in a large room, a company of those "great men" who have made such a noise in history, we would involuntarily exclaim—what a collection of mean-looking, ill-favoured *little fellows*! Alexander with his wry-neck, and Philip with his single eye, and Luxembourg with his hump back, and Wilham 3d with his cadaverous countenance! What a contrast do they all make, from little Agesilaus, whose small and shrivelled form excited the wonder even of the Egyptians, to the snuff-stained little Frederic of Prussia, or the little lemon-coloured Napoleon, when compared with the Colossus of our government, whose Atlantean shoulders are fit to bear the weight of mightiest monarchies, the big Sam of the British Sovereignty!

T.

SOLENNIS.

"At a *solemn* meeting of the College of Physicians—" This appears to be an improper application of the Latin term *solennis*; which means, as I imagine, a customary annual meeting; but, as here translated by the English word *solemn*, has deviated from its original signification, and instead of a regular stated meeting, denotes one of totally a different form and character.

T.

SOURCES OF IDEAS.

The brain may be said to be the grand repository or store-house of ideas, which are nothing more than the *vestiges* left by the impressions of external objects received through the medium of the senses, or of impressions made through other *internal* organs, which last is perhaps the source of ideas the most powerful, and permanent, and influential, through the whole conduct of life. The *heart* is one of these internal organs which has been from time immemorial, said to be the source of many ideas; but it has, I think, not nearly as great claim to this distinction as other parts. The brain is, in fact, only the passive recipient; but the exciting causes of all ideas, independent of those which are traceable to the senses, originate from the liver, the spleen, the rest of the chylopoetic viscera, and other internal organs. A Nabob from the East-Indies is full of *liver* ideas, which are in a lesser degree applicable under the more used term *splanetic* to many in these climates. I will not enumerate all those organs which originate and keep up those trains of ideas that influence the brain through the course of life, but the organ which I deem the most important, next to the conservatory of ideas, the brain, is, the *stomach*, as their *great manufactory*. The stomach has

been called the *bodily conscience*, and assuredly it exercises a large dominion over the region of *dreams*, which forms so great a part of the human existence. Dreams are nothing but the consequence of imperfect sleep, where one part of the brain is in a state of torpor or inaction, and another part in a state of excitement, bordering upon wakefulness; and the ideas that fill the brain at these times are in general suggested by the state of the stomach. But not only during the sleeping state is the state of this organ a great controul of mind. During our waking hours also it has a great share in the temper, and dispositions, and even in the habitual trains of thought. A sour temper is very often referable to an acidity in the stomach, and a melancholy disposition to an ill-digestion. Bark and steel for the stomach become bark and steel for the mind. Nicholson has been called a murderer by instinct, and I question not, that early bad habits, and miserable education may have rendered him prone to any villainy; but yet I think the exciting cause which immediately prompted the murder, was the state of the stomach, brought on by constant intoxication, and perturbed sleep, from which he had just awakened, when the thought darted into his mind, (which, by the bye, ought to impress an useful precaution) that his master's bed-chamber door was open, and this sudden *insanity of the stomach* operating upon such a brain, he, instantly, as if partly awake, and partly in a horrid dream, set about perpetrating this barbarous, and yet unpremeditated murder. Much more might be said upon this topic, that the brain is more an accessory, than a principal in mental operations, more a passive, than active organ.

T.

RED-BREAST.

Is it not probable that the tameness of this bird is in a great degree owing to the regard and respect paid it in most countries, and even to the popular tales and songs which have impressed the vulgar mind and the minds of children, with a sense of gratitude and kindness towards it. This kindness from generation to generation, has at last conquered the

natural shyness and timidity of the bird, and the acquired disposition becomes at last hereditary, is transmitted from parents to children, and becomes the nature and character of the now social bird. Such are the effects of benevolence and sympathy in generating not only confidence in the individual, but in propagating it to the most distant posterity.

T.

ORIGINAL POETRY.

TO MIRA.

A PLACE there is, say, Mira, where it lies,
 Declare its name, its limits and its size,
 Where grows no tree, nor waves no golden grain,
 Nor hills nor dales diversify the plain.
 Eternal green without the farmer's toil,
 'Through every season clothes the favoured soil.
 Yet does no sun its genial heat bestow,
 No fruitful rains descend, no rivers flow;
 And though no stars be seen, nor lunar ray,
 The night shines there more brilliant than the day.
 Fair pools in which the finny race abound,
 By human art prepared, adorn the ground.
 Like India's coast, it boasts an ample store
 Of pearl and ivory, gold and silver ore.
 Yet, Britons, envy not these wealthy climes,
 Which endless wars disturb, and blackest crimes.
 Envy, and fear, and heart-corroding care,
 With cursed hate, and malice, triumph there.
 No laws or government remain the same,
 Now they reverse, like us, a monarch's name.
 Now, Cromwell-like, a base and low-born knave,
 The nobles and the great presume to brave,
 And leads e'en majesty itself a slave.

Mira, be wise, avoid the fatal shore,
 Let lawless thirst of gain beguile no more.
 The daily bread that Providence has given,
 Eat with content, and leave the rest to Heaven.

VERSES

WRITTEN IN THE BELFAST LANCASTERIAN SCHOOL.

"Let not ambition mock this useful plan,
 By which instruction's given to the poor;
 Nor pride, with eye of cold derision, scorn
 The many wants those little ones endure."

How fair is the prospect that breaks on the sight
 When the mists of the morn disappear;
 How sweet to the pilgrim who wander'd all night
 Is the lark's early anthem so clear!

Well-pleas'd, from this window, the bay I survey,
 With villas compass'd around;
 I see the white sail in the bright solar ray,
 And the skill o'er the waves lightly bound.

But, ah! how much more am I pleas'd with the sight
 Which here I behold in the room;
 Five hundred young minds, for fair science's light
 Forsaking the regions of gloom!